









**ENGLAND FAMILY MAGAZINE**  
**DOLLAR AND FIFTY CENTS A YEAR!**

subscribers will issue, on the fifteenth day of January of each year, a new list of names of those who are about to be succeeding numbers will be issued on the first day of each month. The proprietors are determined that the material of the very highest order, and selected from the most distinguished writers of the age, shall be furnished to the *English American Literature*, and consisting of History, Biography, remarkable adventures by sea and land, descriptions of the most interesting countries, and of the most curious arts and sciences, and in fact every thing that attracts the eye to the general reader. Wood cuts will be occasionally inserted.

New England Family Magazine will be printed weekly, of one type, on fine paper, 48 pages monthly, making a volume of 576 pages reliable and useful matter, each yearly volume containing a full and complete index of the contents, in advance, or Two Dollars if not paid strictly in advance. All orders should be addressed to

LEBBURY, ADDISON CO 12 School St., Boston.

**ROBERT MERRY'S MUSEUM.**

*History Magazine for young persons. By the author of the* *Father Parker's Tales.*

Persons desiring to purchase this interesting young person's magazine should acquire early a tale for reading and

should at once subscribe for the above popular periodical. It is believed that no work of the kind ever issued from the press of a single publisher has so far attracted so large a circle of readers to whose useful knowledge, The January number commences the ninth volume. The new volume is bound in the most beautiful and durable manner, and is published together with the present year's subscription price of \$1.00 per annum in advance.

A MUSEUM is issued in monthly numbers of 32 pages. Subscription price One Dollar per annum.

**TWO MAGAZINES FOR TWO DOLLARS!**

Send us your name and address, and we will send you one copy of both the above family periodicals with a copy of *The New England Family Magazine*, and a copy of *Robert Merz's Magazine*, one year each. The price of the above is \$1.00 per annum in advance. All orders (post paid) must be addressed

HARRY, SODEN & CO., 12 School St., Boston.

**STATIONERY.**

Constantly on hand and for sale by WHITE, PERCIVAL & CO., Corahall, a good assortment, consisting of Letter Paper, Tissue, and Blot Paper, Portfolios, Penknives, Pencils, and Silver Penholders, Writing Cases, Blotting Papers, Sealing Wax, Wafers, Ink and Sand Boxes, Pens, &c. &c.

Oct. 4, 1854.

**GOOD BOARD**  
private family, for a gentleman and his wife, or for  
three single gentlemen, with two bedrooms, can be  
inspiring at the Herald Office, 3 Cornhill.  
25.                      Gt

**Prouty & Mears'**  
**susshuetts Premium Plough.**

PROUTY & CO. continue to manufacture PROUTY &  
MEARS' PATENT CENTRE DRAUGHT PLOUGHS,  
they have added to their already extended list, several  
new ones, combining new and important improvements  
to them all the different qualities of soil, and the dif-  
ferent systems of culture; especially to an approximation to the  
rotary system, which is admitted to be the perfection  
of husbandry—and why? For the reason, that as one  
ploughs he may make more ground in half the time; cover  
vegetable and other matter lying on the surface, leaving  
no slice in a fur, lively, friable soil, crushing its sur-

Hence, such a ploughing is requisite, the proper seed may be taken for its performance, when the seed be found to be in far better condition than after the proper labor of two or three cross-ploughings and harrowings and castings are of a superior quality, both in workmanship and materials. By using *pure iron* and an improved process of casting, the *STRENGTH AND DURABILITY*, which characterizes *points, wings and landsides*, and the excellent workmanship of the wood-work, renders their ploughs, in every respect, the very article which the wants and interest of the demand.

The high character of the Centre Drought Plough, abundantly attested by a continued and extended patronage, is in accordance with the decision of an able and impartial committee of the Massachusetts Agricultural Society, who gave to the inventors the sum of \$100, the highest premium ever given in this country for doing the best work with the

light, in a trial open to the whole Union, running a course, inclining to keep its track position without a change, and, in the end, to be found to have been four inches deep, with a draught of only 234 pounds. It is a fine specimen of a horse, and, for weight, it is of any plough of which we have any record. Besides the great State premium of Massachusetts, the Centaur has taken the high premiums in New York, New Jersey, Delaware and Maryland. Last fall, at four trials, he was the champion of the Commonwealth, and he was the highest performer in four different States. At the Ploughing Matches, their performance was the admiration of our best farmers, and premiums too numerous to mention were awarded for the excellent work done by them; he was in Northampton, last fall, is worthy of a notice, and in accordance with a regulation of the society, adopted by the Executive Committee, he was to have been champion of the Committee were not present during the ploughing, and consequently could not know at the time of decision.

any one of the lands was ploughed." There were  
17 Worcester ploughs, and only 5 of Prouty & Mearns  
to ALL THESE FIVE PREMIUMS WERE UNA-  
NIMOUSLY AWARDED, and those of the highest class, though  
the Centre Draught Plough is taking the highest  
and gaining more and more in favor with farmers, de-  
fied competitors are boasting "loud and long" of some  
awarded for the skill of ploughmen and their we-  
teams or won by extraordinary exertions, on fields  
and they have raised the re-  
cently "Centraught Houghton Plough"  
at the busy hum of public opinion, expressing the re-  
of these ploughs, is by a kind of mysterious Cen-  
t. continually buzzing in their ears, with a conscio-  
of its truth.

REPRESENTATIONS have also been made in regard  
to the County of Worcester by publishing statements  
for the purpose, viz: to their plough-  
the prize, owing to their plough-

statement which the Report of the committee did not contain, and which called forth from them the following severe rebuke:—  
 "AS MAY BE SEEN BY REFERENCE TO THE REPORTS OF THE COMMITTEE IN 1842  
 "We hope they will have the fairness to take notice of the fact, that the Committee have not been done, and thereby entirely misrepresenting the views intended to be made by the Committee."  
 "The Centre Draught Plough still stands unrivalled, bidding defiance to all competitors, and so it will, as we have at our disposal the best practice, science, skill and ingenuity of the country to effect any improvement of which it is susceptible."  
 "Constantly on hand, Shares, Landsides, and Mouldboards for all Ploughs in use, and farming Implements of all kinds, Grass, Field, Garden, and Flower Seeds Dealers supplied on favorable terms."  
**FARMER'S WAREHOUSE.**

19. **OUR GRAIN, SALT, & FISH STORE**  
 At 51 Main Street, Worcester.  
 S. DILLINGHAM would respectfully inform the inhabitants of Worcester and the adjacent towns, that he has a store as above mentioned, where he has on hand, besides keeping a good supply of Genessee and Old Blend, of the best standard brands. Also Corn, Oats, Rye, and coarse and fine Salt, and a general assortment of Groceries and Groceries, which he offers at wholesale or retail at **very low** prices.  
 Worcester, June 12, 1844. tf

and sketches of Sermons, and eighty-two essays  
on learning, Theological studies, and the composition  
of sermons. By the author of Sketches a  
vol. 8vo. 616 pages.  
WAITE, PEIRCE & CO.

**WATERMAN'S PATENT**  
PNEUMATIC SHOWER BATH AND IMPROVED  
BATHING PAN, at 35, Cornhill, 6, Beale, and 75 Co-  
lumbus Sts. Those about to adopt the healthy practice of da-  
ily bathing, will find the above the easiest, cheapest, and quick-  
est of performing the operation.  
Those on the eve of housekeeping will find at this estab-  
lishment every thing pertaining to the kitchen department  
of various catalogues to facilitate in making their selection, and  
to invite them to call. NATHL WATERMAN  
at 17, 1y

**NEW BOOKS.**  
 Published, **LIFE ON THE OCEAN**, or "Twelve Years at Sea," being the personal adventures of the author, authenticated by numerous splendid engravings. By GEORGE L. WAITE, for many years Captain in the merchant service of Baltimore, but now entirely blind. Capt. L. is a member of the M. E. Church, and a gentleman of a most amiable and interesting character. The story, which began reading will not be satisfied until they have read the whole.  
 WAITE, PEIRCE & CO., 1 Cornhill Street, Boston.

**THE COMPLETE EVANGELIST,** OR, "A COMPENSATION OF THE HISTORY OF THE LIFE, ACTIONS, DEEDS, AND TEACHINGS OF JESUS CHRIST, WITH A FULL AND COMPLETE EXPOSITION OF THE DOCTRINE OF THE GOSPEL, AND THE SEVERAL TRANSACTIONS OCCURRED." Price 50 cents; sent by mail, 60 cents. For sale by the author, and to wholesale purchasers. For sale by

**L. WAITE, PEIRCE & CO., No. 1 Cornhill**  
**METHODIST BOOKS** may be had in any quantity at wholesale or retail at the lowest cash prices.  
**HENRY BAKER & CO.,**  
 No. 50 South Main Street, Providence, R. I.

**BOARDING.**  
**MILTON DAGGETT, No. 1, Suffolk Place, Boston**—PERMANENT AND TRANSIENT BOARDING. Gentlemen and Ladies visiting the city, will find good accommodations.  
 May 1.

**NEW BOOKS.**  
**JUST received. JAY'S WORKS, in 3 vols., new edition.**  
**BARNES'S NOTES on Job, 2 vols., 12mo.**  
**SEVEN YEARS IN OREGON, by Lee & Frost, together with**

**BOOK AND JOB PRINTING,**  
the best style, and on favorable terms, executed at a  
notice, by  
D. H. ELA, 37 Cornhill.



## POETRY.

## DUST TO DUST.

Dust to dust! the tolling bell  
Peals the mournful "fare thee well!"  
Dust to dust! the solemn drum,  
Warns again of doom to come.  
Dust to dust! the good and brave,  
Great and lowly, lord and slave,  
Wrinkled age with silver hair,  
Youth and strength, and beauty fair,  
Both the vernal and the just  
Own the doom of Dust to Dust!

Pass the solemn pageant by,  
Who shall be the next to die?  
Who shall rend his neighbor's face;  
And the mystic dooming trace?  
He of firmest heart and limb,  
Death may smother call for him,  
While the victim, lingering ill,  
Breathes the air of heaven still.  
While there's life there's hope and trust,  
Till the hour of Dust to Dust!

Honored ashes, noble clay  
Mingles with the dust to-day.  
Drooping round the shade our  
See a mighty nation move.  
Glorious in memory's breath,  
Now the soldier sleeps in death.  
In the earth he loved to plough,  
Lowly dwells the farmer now.  
Lifted to a nation's trust—  
Falls the Ruler, Dust to Dust!

Dust to dust! The story's told,  
O'er the dust the spirit's fold,  
And where darts the spirit's then,  
That must fill the thoughts of men,  
Dust to dust! what power may save  
Mortal dust from earthy grave?  
Dust to dust! the clank of doom  
While we hasten to the tomb.  
Man is feeble, God is just!  
Requiescat! Dust to Dust!

## BIOGRAPHICAL.

ELIZA HARDY, second wife of Stephen Hardy, daughter of Eben C. Hinkley of Carmel, died in Strong, aged 32 years. She embraced religion three years since, under the faithful labors of N. Thompson, and lived a consistent life. Her sickness was lingering and painful; through all her sickness she was patient and resigned, and died in the triumph of victorious faith, Nov. 22, 1844. On her birth day she triumphed over death, and has gone to her reward. J. FARRINGTON.

Strong, Jan. 9, 1845.

HENRY O. POLLARD, son of Wm. and Abigail B. Pollard, died in Winchendon, Oct. 6, aged 15. During his sickness he expressed a willingness to be the Lord's, and a determination to live a Christian should he recover. May his surviving friends enjoy the happiness of meeting him in glory. KINSMAN ATKINSON.

Winchendon, Dec. 24, 1844.

DANIEL, son of Br. John and Polly Spiller, died, of typhus fever, in Raymond, Me., Nov. 27, aged 12 years, 3 months and 12 days. He embraced penitential faith the Savior of sinners during his last illness, and gave his friends satisfactory evidence of his acceptance with God. He was of an amiable disposition, beloved by all who knew him. May the Lord sanctify this deep affliction to the good of all his friends, is the prayer of the writer. CYRUS PHENIX.

Raymond, Me., Nov. 29, 1844.

SISTER EMELINE, wife of Br. Lorenzo Warriner, died, of consumption, in Warren, Mass., Dec. 8, aged 34 years. Sister W. was a member of the Congregational (Orthodox) Church in Warren. She became very much interested in and blessed by the doctrine and experience of Christian holiness. For weeks and months before she left us, she triumphed by faith through grace. Her end was peace; her memory blessed. "Precious in the sight of the Lord is the death of his saints." C. W. AINSWORTH.

North Brookfield, Dec., 1844.

SISTER LUCY, wife of Joshua P. Kittrell, died in Braintree, Mass., Dec. 5, aged 49 years. Sister K. experienced religion 30 years previous to her death, and united with the Congregational Church, of which she remained a member until about 12 years since, when she left and joined the M. E. Church, in connection with which she remained till her death. She has ever been a consistent Christian since her conversion, and the religion she professed so many years afforded her peace in the hour of death. A companion and a large number of children and relatives are left to mourn the loss of her society. L. DAGGETT, JR.

Hingham, Mass., Jan. 13, 1845.

SISTER LUCY BRYANT, wife of Cephas Bryant, died in Hingham, Mass., Jan. 11, of consumption, aged 48 years. Sister Bryant has enjoyed religion more than 20 years, during which time she has been a worthy member of the M. E. Church. Since her conversion she has been repeatedly brought to view death apparently near by sickness, when her faith in the Savior supported her. And especially has this been the case in her last sickness, during the last eight or nine weeks of which she was the happiest person I ever saw on a death-bed, and finally died praising God. Br. B. is left to mourn the loss of an affectionate companion, with whom he has lived 29 years in perfect harmony, and several sons and daughters, with a large circle of relatives, are also made, by her death, deeply to mourn. L. DAGGETT, JR.

Hingham, Mass., Jan. 13, 1845.

## SLAVERY.

From the Christian Reflector.

## DR. WAYLAND ON SLAVERY.

TO THE REV. RICHARD FULLER, D. D.

LETTER VII.

My Dear Brother:—In my last letter I endeavored to illustrate the manner in which I suppose the New Testament to have prohibited the existence of Domestic Slavery. It is not by any precept forbidding it, but by the inculcation of such truths respecting the character, the value, and the responsibility of man, and his relation to his fellow man and to his Maker, as are utterly inconsistent with the institution. The next question which naturally occurs is this, why was this mode of expressing the divine will adopted? This inquiry I propose to consider in the present letter. I fear that this correspondence is becoming wearisome to its length, and shall therefore, in the remarks that follow, state the utmost brevity.

You will perceive at once that I am by no means obliged to reply to this inquiry. If such is proved to have been the method chosen by Omnipotent Wisdom, we all concede that it must have been chosen for the best possible reason. The fact is that we are able to show probable reasons for the course adopted by inspiration, it may anticipate various objections that might otherwise suggest themselves.

versally adopted by the Savior and his apostles. In the words of Archbishop Whately,\* "It was no part of the scheme of the gospel revelation to lay down any thing approaching to a complete system of moral precepts—to enumerate every thing that is enjoined or forbidden by our religion, nor again to give a detailed general description of Christian duty—or to delineate after the manner of systematic ethical writers each separate habit of virtue or vice." "New and higher motives were implanted, a more exalted and perfect example was proposed for imitation, a loftier standard of morality was established, rewards more glorious and punishments more appalling were held out, and supernatural aid was bestowed, and the Christian with these incentives and advantages is left to apply for himself in each case the principles of the Gospel. He is left to act at his own discretion, according to the dictates of his conscience; to cultivate Christian dispositions, and thus become a law unto himself." Nay, still further, care was taken in the revelation of the New Testament to guard the disciple of Christ against expecting a system of precise moral enactments. For this reason the precepts which are given are sometimes contradictory, as when we are commanded to "let our light shine before men," and also "not to let our left hand know what our right doeth." Sometimes the literal precept was extravagant and irrational, as when we are commanded "to pluck out a right eye" or "cut off a right hand." Sometimes the precept was in itself insignificant, as when we are told "to wash each other's feet." In all these and similar cases it is plain that we are taught to disregard the precept itself, and looking beyond it, to adopt as the rule of our universal conduct the principle which it is evidently intended to inculcate. If any one has any doubts on the mode of New Testament instruction in this respect, I beg him to read the essay to which I have referred.

I think it must appear obvious to every reflecting mind that this is the only method in which a universal revelation, which should possess any moral stringency, could have been given, for all coming time. A simple precept or prohibition is of all things the easiest to be evaded. Lord Eldon used to say that "no man in England could construct an act of Parliament through which he could not drive a coach and four." We find this to have been illustrated by the case of the Jews in the time of our Savior. The Pharisees, who prided themselves on their strict obedience to the letter, violated the spirit of every precept of the Mosaic code. Besides, suppose the New Testament had been intended to give us a system of precepts, there were but two courses which could have been adopted. The first would have been to forbid merely every wrong practice of that particular time, the second to go forward into futurity and forbid every wrong practice that could ever afterwards arise. If the first mode had been adopted, every wrong practice that might in after ages arise would have been provided for and of course unprovided for. If the second mode had been adopted, the New Testament would have been a library, more voluminous than the laws of the realm of Great Britain. Both of these courses would have been manifestly absurd. The only remaining scheme that could be devised is, to present the great principles of moral duty, to reveal the great moral facts on which all duty must rest, the unchangeable relations in which moral creatures stand to each other, and to God, and without any precepts in each particular case, to leave the course of conduct to be determined by the conscience of every individual acting in the presence of the all-seeing Deity. To illustrate the practical difference of these modes of teaching, I ask is there any danger that either you or I, acting in the spirit of the principle which teaches us that thou shalt love thy neighbor as thyself, would violate any law of the United States? We have lived many years without even knowing what these laws are, and yet have never violated one of them. But yet the precepts which are intended to guard against such a violation are the study of a life time; and the number of them is annually increasing and must increase in order to render our rights in any manner secure.

Now such being the mode in which it was necessary to make known to men the moral laws of the New Testament, it is plain that to this mode the instruction in respect to slavery must be subjected. If this form of wrong had been singled out from all the others, and had alone been treated preceptively, the whole system would have been vitiated; and if they were not delivered we were intentionally omitted and that the acts which they were forbidden were innocent. I cannot but consider this as a sufficient reason why no precept should be given on the subject of slavery, and why, like almost every other, certainly like every other social wrong, it should be left to the results of the inculcation of a moral principle.

There seem to me other reasons why this mode of instruction should be adopted in this particular instance. 1. The reason of the duty to abolish slavery is found in the moral relations and responsibilities of a human being. But these moral relations and responsibilities were at this time wholly unknown. This I have attempted to illustrate in my last letter. It was certainly reasonable to postpone the inculcation of the duty until the truths were promulgated on which this duty was founded. The fundamental truths of the declaration of independence had, during the previous struggles of our colonial history, become fully known and universally acknowledged. On the ground of these our Fathers declared our connection with the mother country severed. But of what use would have been such a declaration if these principles had never been either promulgated or understood. Every one sees that such an act would have been impotent and absurd.

2. Again, slavery, at the time of our Savior and Apostles, was a social evil. It was established by laws. The whole community endorsed these laws on every individual. The master could only maintain such a portion of his slaves as the law permitted. He could not go to another country and there set them free, for the whole civilized world was under the same domination. If he set them free contrary to law they were liable to be reduced again to a worse bondage than that from which he had delivered them. Hence it was manifest that the system could only be abolished by a change in the public mind, by inculcating those principles which would show the whole community that it was wrong, and induce them, from a general conviction of its moral evil, to abandon it.

I can also perceive other practical benefits of great importance which would necessarily attend this method of abolishing slavery. To have inculcated the right of the slave to freedom, and the duty of the master to liberate him, absolutely and immediately, while both were ignorant of the principles on which the precept was founded, and wholly uninfluenced by these principles, must have led to a universal social war. The masters would have obeyed the precept, the slaves would have risen in rebellion. This attempt had been frequently made before, and had been put down by horrible bloodshed. There is no reason to suppose that the same result would not have taken place again. Myriads of unarmed and ignorant slaves could never have stood the shock of the Roman legions; commanded by able generals and supported by the wealth of the empire. Hence, to have adopted the method of abolishing slavery by precept would have defeated the great object in view and rendered the condition of the slave worse than before. Such, in all cases except in insular situations, has been the result of servile insurrections.

The result of the abolition of slavery by the inculcation of moral principles is, that it is now, a social evil, and it can be abolished only by legislation. The case was the same in the early ages of Christianity. There is, however, this one remarkable difference. Then the laws were nothing but the will of a despot. The subject had no power to make or unmake them. It is by no means the same with us. We make our own laws. Every citizen who exercises the right of suffrage is himself responsible for every law that is made, unless he has put forth his full constitutional power to prevent it. Hence a grave responsibility rests upon every Christian citizen in respect to the laws by which he is governed. If he favors, or if he does not resist laws at variance with the gospel which he professes, he is responsible to God for all the wrong which these laws create.

In a word I believe that slavery is forbidden in the Scriptures just as almost every other sin is forbidden; that is, by the inculcation of moral principles which are utterly at variance with it. Is not this the almost universal method of the New Testament teaching. Do you not, my brother, so interpret it? When you attempt to teach men that they are sinners against God, do you enumerate the precepts which they have broken, or do you set before them the character of God and the universal relations to him? If their conduct has been at variance with all these relations, does not their own conscience pronounce them guilty? The case is, as I esteem it, similar here. God has thus taught us that slavery is wrong, a violation of his moral law. And if so, it is our duty at once to abandon it.

The manner in which this is to be done, I apprehend, vary with our circumstances. Such, I think, we may believe to be the teaching by example of the New Testament. A man, I suppose, delivers himself from the guilt of slavery, at the very moment when he, in the sight of God, renounces all right in his fellow man, and acts in sincerity of heart, in the presence of his Judge, in conformity with that renunciation. The manner of his acting out this renunciation may, however, vary with the circumstances of the case. All that the gospel requires is, that, unbiassed by interest, unswayed by persecution, he carry out the principles of the gospel wherever they may lead him. He is to do this as an individual, with respect to those whom he now believes that he has unjustly held in bondage. He is to do it in respect to the community which he has formerly precept and example, he has either led into or confirmed in error. He is to bear testimony to the truth, whatever sacrifice it may cost him. So soon as the church of Christ acts upon these principles, our land will be freed from the sin of slavery. Until she do this, the stain of blood guiltiness, and if it be a sin at all it is a sin of appalling magnitude, is found on her garments.

I think I can illustrate my view of this subject by a familiar example. I am obliged to take a case which we all know to be sinful for the sake of the illustration. I do not intend to do it offensively. Suppose a man to have been guilty of great dishonesty. He holds in his hands the property of several of his fellow men, of which he has obtained possession unjustly. He repents of his sin and wishes to obey the gospel of Jesus Christ. I tell him that he has offended God and injured his neighbor, that he has not a right to hold a farthing or a fraction of all this part of his possession. The moment he repents of this sin, and in the sight of God renounces all right in this property, and holds it only for the good of the rightful owner, he ceases to be guilty of the sin of dishonesty. But to carry out this principle may be a work of time and labor. One whom he has defrauded may be his next door neighbor. To him he will make restitution immediately. Another may live a thousand miles off. To him he will restore his own in such manner as will most directly and safely accomplish the object. The property of another may have been inherited by heirs; to these he will restore their portion according to the principles of law and justice. He may thus be obliged to hold this possession in his own hands for some time after he has renounced all right to it as his own. He holds it, however, not for his own benefit, but merely for the sake of being the better enabled to do justice. He is innocent of dishonesty in just so far as he thus holds it. If he allow any unnecessary delay to intervene, if because the rightful owner does not know of his loss, if because he cannot restore it to-day, he resolve that he will not restore it at all, or if because he finds some difficulty in carrying out the principle of right, he quietly relapse into his former state and uses as his own and for his own benefit, what on the eternal principles of justice belongs to another, in the sight of God and man he is guilty of dishonesty.

Such, my dear brother, seem to me some of the reasons why the Scriptures selected this mode of teaching us our duty on this subject, and of the bearing which this mode of teaching should have upon our present practice.

I am, my dear brother, yours, with every sentiment of Christian affection.

THE WHITE MAN IN AFRICA.  
Rev. Mr. Seys, presiding Elder of the Methodist Episcopal Missions gives in a series of articles in the "Africa's Luminary," some interesting sketches of a recent visit to Cape Palmas, from Monrovia, and to the native tribes and towns in the interior last summer. Accompanied by a native interpreter, and mounted on donkeys, his party travelled through extensive rice fields belonging to King Freeman's people, to Gilihoh, a large town, the King of which, a tall, fine looking African named Kith, received them most cordially. Here a colored Methodist school had been recently established. The reception of the party and the scenes which followed form an amusing passage in Mr. Seys's journal. It will be seen that a white man was as great a curiosity there as an orang-outang in this country.

"Reader, they had rarely ever seen a member of the pale faced race at Gilihoh, some doubtless never, until they set eyes on your humble servant. The consequence you may judge. I was regularly beset, and that too with a fearless degree of curiosity far ahead of the Queahs or Gouahs. Men, women, and children crowded around me with suffocating officiousness and familiarity. They felt my skin, examined my hair, pulled up my sleeves, watched every movement, followed me from place to place, and indeed rendered their curiosity most oppressive. The boys of the school, ten in number, were the most expected. Brother Lewis had told them who it was he expected. And now that this head man had come, every little fellow must get a chance to hold his hand, over one side, another on the other, some behind, others before, walking sometimes backwards, the more readily to observe every gesture of the strange being as he moved about the premises. This coming so frequently in contact would be attended with serious consequences, where cutaneous diseases and filth are so common. But I was no new man for this country side, and so ever and anon, unperceived by them, would resort to a thorough ablution of the hands and arms, face, and head."

We had preaching in the evening, but the people behaved exceedingly disorderly. They were little accustomed to religious worship, and talked and laughed, and acted the uncouth savage to the life. As soon as I gave out the first hymn, after a remark or two explanatory of the character of the exercises we were commencing, and brother Herring had pitched a tune, and the few of us Christians began to sing, why, they thought they must sing too, and such another yelling I never heard. It required some time, much perseverance, and yet more patience, to make them understand that this was a part of the God-given which we did not expect them to join in. Something like order and silence being restored, we continued the exercises, but with little faith I must confess as to much good being the result. What added to the disorder and interruption was a piece of stupidity on the part of one of our native boys. Not being able to find shelter for our Jacks, the fellow had concluded that there was no harm in tying one donkey in a corner of the chapel. The house was badly lighted, only one little palm oil lamp on the table at the speaker's stand. Of course the other end of the room was all but enveloped in darkness, and as the benches did not reach the whole length of the house, the donkey's corner was altogether unnoticed. In the midst of the exercises, Jack concluded he would try the character of the bed he was to occupy, and laid himself down, commencing a series of gymnastics that made the dust fly in clouds around us. This was too much for the natives, and the scene was indescribable.

Since our visit, there has been a vast improvement. Brother Lewis has been authorized to exhort, and holds meetings regularly on the Sabbath, and wrote to me that the people gave heed to the things which they heard.

The next morning, after a sleepless night, rendered so on account of swarms of mosquitoes, I examined the little school, and was pleased with the improvement which the boys had made in one short month. As yet they had not received American names, however, and so referring to certain memoranda in my journal, I had the pleasure of naming these little ten African boys as follows: Stephen Olin, Valentine Buck, Samuel Brockmeyer, Wesley Kenney, Edward E. Allen, Thornton Fleming, Thomas Hudson, Charles Cook, Thomas Groat, and Aquila J. Reese. These lads had been spared to become to their countrymen, what the men of God after whom they are named have been, and are, in their day and generation.

DISINTERMENT OF NINEVEH.  
Letters received in Paris from Constantinople, dated July, contained some interesting information relative to Br. Botta's recent discoveries at Khorsabad, near Nineveh. Eugene Flaudin, an artist, has been sent out for the purpose of making drawings of the excavations, which are actively going on. Br. Botta has discovered two doors uniformly adorned with bas-reliefs; on one side is represented a colossal bull with human head, and on the other a human figure with eagle's head and wings. These doors are 15 feet in height, and they open into a hall 120 feet long. The only wall which is yet cleared from rubbish, (that on the south side), is covered with a series of bas-reliefs, representing battles, explained by inscriptions. The hill on which this building stands is surrounded by a stone wall with bastions. Br. Botta is actively exploring these ruins; he has fifty laborers at work, and it is hoped that in ten months he will lay open the whole. He has since then been excavating a chain of hills covered with fragments of brick and marble bearing inscriptions. He infers that these hills were formerly the bases of palaces, and that Khorsabad was a fortress situated at the extremity of the city. The quadrangular space, which is surrounded by the wall, and which contains the hill of Jonas, has hitherto been supposed to include the whole extent of the city of Nineveh. But Br. Botta considers it more probable that this space was only the great court of the palace, while the city extended as far as the hill of Khorsabad, a distance of five or six miles. This conjecture accords with the possibility of the prophet Jonas having wandered for three days about the city, which would be incomprehensible if the limited space of the quadrangle on the Tigris be supposed to have been the whole extent of the city.

JOHN KNOX'S HOUSE.  
In the narrow street called the Nethebow, Edinburgh, stands the house of the reformer, Knox. In this house he lived for many years, here he died, and out of that little balcony he is said often to have addressed the assembled people. A small stone effigy of Knox is still to be seen at the corner of the wall, and near it are cut the words "Deus—God." Strange to say, this house is now a gin shop, and as it was in the evening that I entered it, I had great difficulty in making my way through the crowd of noisy drunkards who filled its intricate little rooms and passages. If old John Knox could return to the Nethebow, he would have abominations and desecrations against which to launch his thunder, quite as bad as those of superstition and popery. If the Edinburgh magistrates have not authority enough to chase gin-drinkers and their profanations from the house once sanctified by the life and death of a great reformer, they ought at least to remove from its walls the old effigy and inscription which form so repulsive a contrast to its use and condition.—Koh's Scotland.

ADDISON AS A WRITER.  
[An article appeared in a late number of the Edinburgh Review, on the life of Joseph Addison, which all who are familiar with the writings of Macaulay may at once ascribe to his pen. He highly extols the subject of his review as a writer,—placing him far above Dryden or Temple, and says he has no rivals in his art, except Voltaire and Swift. His comparison of the model writer with these is admirable, and presents us with an example worthy of imitation. We give an example.]

"But that which chiefly distinguishes Addison from Swift, from Voltaire, from almost all the other great masters of ridicule, is the grace, the nobleness, the moral purity, which we find even in his merriest. Severity, gradually hardening and darkening into misanthropy, characterizes the works of Swift. The nature of Voltaire was, indeed, not inhuman; but he venerated nothing. Neither in the masterpieces of art nor in the purest examples of virtue, neither in the great first cause nor in the awful enigmas of the grave, could he see any thing but subjects of drollery. The more solemn and august the theme, the more monkey-like was his grimacing and chattering. The mirth of Swift is the mirth of Mephistophiles; the mirth of Voltaire is the mirth of Puck. If as Soume Jenyns oddly imagines, a portion of the happiness of seraphim and just men made perfect be derived from an exquisite perception of the ludicrous, their mirth must surely be none other than the mirth of Addison; a mirth consistent with tender compassion for all that is frail, and with profound reverence for all that is sublime. Nothing great, nothing amiable, no moral duty, no doctrine of natural or revealed religion, has ever been associated by Addison with any degrading idea. His humanity is without a parallel in literary history. The highest proof of human virtue is to possess boundless power without abusing it. No kind of power is more forcible than the power of making men ridiculous; and that power Addison possessed in boundless measure. How grossly that power was abused by Swift and Voltaire is well known. But of Addison it may be confidently affirmed that he has blackened no man's character, nay, that it would be difficult if not impossible to find in all the volumes which he has left us, a single taunt which can be called ungenerous or unkind. Yet he had detractors whose malignity might have seemed to justify as terrible a revenge as that which men, not superior to him in genius, wreaked on Bettesworth and on Frane de Popignam. He was a politician; he was the best writer of his party; he lived in times of fierce excitement—in times when persons of high character and ability stooped to scurrility such as is now practised only by the basest of mankind. Yet no provocation and no example could induce him to return railing for railing."

ENCOURAGEMENT.—The feeblest desire and attempt to seek the Lord, is the Spirit's rising beam in the heart.—a day of small things not to be despised.—Bridges.

THE WHITE MAN IN AFRICA.  
Rev. Mr. Seys, presiding Elder of the Methodist Episcopal Missions gives in a series of articles in the "Africa's Luminary," some interesting sketches of a recent visit to Cape Palmas, from Monrovia, and to the native tribes and towns in the interior last summer. Accompanied by a native interpreter, and mounted on donkeys, his party travelled through extensive rice fields belonging to King Freeman's people, to Gilihoh, a large town, the King of which, a tall, fine looking African named Kith, received them most cordially. Here a colored Methodist school had been recently established. The reception of the party and the scenes which followed form an amusing passage in Mr. Seys's journal. It will be seen that a white man was as great a curiosity there as an orang-outang in this country.

"Reader, they had rarely ever seen a member of the pale faced race at Gilihoh, some doubtless never, until they set eyes on your humble servant. The consequence you may judge. I was regularly beset, and that too with a fearless degree of curiosity far ahead of the Queahs or Gouahs. Men, women, and children crowded around me with suffocating officiousness and familiarity. They felt my skin, examined my hair, pulled up my sleeves, watched every movement, followed me from place to place, and indeed rendered their curiosity most oppressive. The boys of the school, ten in number, were the most expected. Brother Lewis had told them who it was he expected. And now that this head man had come, every little fellow must get a chance to hold his hand, over one side, another on the other, some behind, others before, walking sometimes backwards, the more readily to observe every gesture of the strange being as he moved about the premises. This coming so frequently in contact would be attended with serious consequences, where cutaneous diseases and filth are so common. But I was no new man for this country side, and so ever and anon, unperceived by them, would resort to a thorough ablution of the hands and arms, face, and head."

We had preaching in the evening, but the people behaved exceedingly disorderly. They were little accustomed to religious worship, and talked and laughed, and acted the uncouth savage to the life. As soon as I gave out the first hymn, after a remark or two explanatory of the character of the exercises we were commencing, and brother Herring had pitched a tune, and the few of us Christians began to sing, why, they thought they must sing too, and such another yelling I never heard. It required some time, much perseverance, and yet more patience, to make them understand that this was a part of the God-given which we did not expect them to join in. Something like order and silence being restored, we continued the exercises, but with little faith I must confess as to much good being the result. What added to the disorder and interruption was a piece of stupidity on the part of one of our native boys. Not being able to find shelter for our Jacks, the fellow had concluded that there was no harm in tying one donkey in a corner of the chapel. The house was badly lighted, only one little palm oil lamp on the table at the speaker's stand. Of course the other end of the room was all but enveloped in darkness, and as the benches did not reach the whole length of the house, the donkey's corner was altogether unnoticed. In the midst of the exercises, Jack concluded he would try the character of the bed he was to occupy, and laid himself down, commencing a series of gymnastics that made the dust fly in clouds around us. This was too much for the natives, and the scene was indescribable.

Since our visit, there has been a vast improvement. Brother Lewis has been authorized to exhort, and holds meetings regularly on the Sabbath, and wrote to me that the people gave heed to the things which they heard.

The next morning, after a sleepless night, rendered so on account of swarms of mosquitoes, I examined the little school, and was pleased with the improvement which the boys had made in one short month. As yet they had not received American names, however, and so referring to certain memoranda in my journal, I had the pleasure of naming these little ten African boys as follows: Stephen Olin, Valentine Buck, Samuel Brockmeyer, Wesley Kenney, Edward E. Allen, Thornton Fleming, Thomas Hudson, Charles Cook, Thomas Groat, and Aquila J. Reese. These lads had been spared to become to their countrymen, what the men of God after whom they are named have been, and are, in their day and generation.

DISINTERMENT OF NINEVEH.  
Letters received in Paris from Constantinople, dated July, contained some interesting information relative to Br. Botta's recent discoveries at Khorsabad, near Nineveh. Eugene Flaudin, an artist, has been sent out for the purpose of making drawings of the excavations, which are actively going on. Br. Botta has discovered two doors uniformly adorned with bas-reliefs; on one side is represented a colossal bull with human head, and on the other a human figure with eagle's head and wings. These doors are 15 feet in height, and they open into a hall 120 feet long. The only wall which is yet cleared from rubbish, (that on the south side), is covered with a series of bas-reliefs, representing battles, explained by inscriptions. The hill on which this building stands is surrounded by a stone wall with bastions. Br. Botta is actively exploring these ruins; he has fifty laborers at work, and it is hoped that in ten months he will lay open the whole. He has since then been excavating a chain of hills covered with fragments of brick and marble bearing inscriptions. He infers that these hills were formerly the bases of palaces, and that Khorsabad was a fortress situated at the extremity of the city. The quadrangular space, which is surrounded by the wall, and which contains the hill of Jonas, has hitherto been supposed to include the whole extent of the city of Nineveh. But Br. Botta considers it more probable that this space was only the great court of the palace, while the city extended as far as the hill of Khorsabad, a distance of five or six miles. This conjecture accords with the possibility of the prophet Jonas having wandered for three days about the city, which would be incomprehensible if the limited space of the quadrangle on the Tigris be supposed to have been the whole extent of the city.

JOHN KNOX'S HOUSE.  
In the narrow street called the Nethebow, Edinburgh, stands the house of the reformer, Knox. In this house he lived for many years, here he died, and out of that little balcony he is said often to have addressed the assembled people. A small stone effigy of Knox is still to be seen at the corner of the wall, and near it are cut the words "Deus—God." Strange to say, this house is now a gin shop, and as it was in the evening that I entered it, I had great difficulty in making my way through the crowd of noisy drunkards who filled its intricate little rooms and passages. If old John Knox could return to the Nethebow, he would have abominations and desecrations against which to launch his thunder, quite as bad as those of superstition and popery. If the Edinburgh magistrates have not authority enough to chase gin-drinkers and their profanations from the house once sanctified by the life and death of a great reformer, they ought at least to remove from its walls the old effigy and inscription which form so repulsive a contrast to its use and condition.—Koh's Scotland.

ADDISON AS A WRITER.  
[An article appeared in a late number of the Edinburgh Review, on the life of Joseph Addison, which all who are familiar with the writings of Macaulay may at once ascribe to his pen. He highly extols the subject of his review as a writer,—placing him far above Dryden or Temple, and says he has no rivals in his art, except Voltaire and Swift. His comparison of the model writer with these is admirable, and presents us with an example worthy of imitation. We give an example.]

"But that which chiefly distinguishes Addison from Swift, from Voltaire, from almost all the other great masters of ridicule, is the grace, the nobleness, the moral purity, which we find even in his merriest. Severity, gradually hardening and darkening into misanthropy, characterizes the works of Swift. The nature of Voltaire was, indeed, not inhuman; but he venerated nothing. Neither in the masterpieces of art nor in the purest examples of virtue, neither in the great first cause nor in the awful enigmas of the grave, could he see any thing but subjects of drollery. The more solemn and august the theme, the more monkey-like was his grimacing and chattering. The mirth of Swift is the mirth of Mephistophiles; the mirth of Voltaire is the mirth of Puck. If as Soume Jenyns oddly imagines, a portion of the happiness of seraphim and just men made perfect be derived from an exquisite perception of the ludicrous, their mirth must surely be none other than the mirth of Addison; a mirth consistent with tender compassion for all that is frail, and with profound reverence for all that is sublime. Nothing great, nothing amiable, no moral duty, no doctrine of natural or revealed religion, has ever been associated by Addison with any degrading idea. His humanity is without a parallel in literary history. The highest proof of human virtue is to possess boundless power without abusing it. No kind of power is more forcible than the power of making men ridiculous; and that power Addison possessed in boundless measure. How grossly that power was abused by Swift and Voltaire is well known. But of Addison it may be confidently affirmed that he has blackened no man's character, nay, that it would be difficult if not impossible to find in all the volumes which he has left us, a single taunt which can be called ungenerous or unkind. Yet he had detractors whose malignity might have seemed to justify as terrible a revenge as that which men, not superior to him in genius, wreaked on Bettesworth and on Frane de Popignam. He was a politician; he was the best writer of his party; he lived in times of fierce excitement—in times when persons of high character and ability stooped to scurrility such as is now practised only by the basest of mankind. Yet no provocation and no example could induce him to return railing for railing."

ENCOURAGEMENT.—The feeblest desire and attempt to seek the Lord, is the Spirit's rising beam in the heart.—a day of small things not to be despised.—Bridges.

THE WHITE MAN IN AFRICA.  
Rev. Mr. Seys, presiding Elder of the Methodist Episcopal Missions gives in a series of articles in the "Africa's Luminary," some interesting sketches of a recent visit to Cape Palmas, from Monrovia, and to the native tribes and towns in the interior last summer. Accompanied by a native interpreter, and mounted on donkeys, his party travelled through extensive rice fields belonging to King Freeman's people, to Gilihoh, a large town, the King of which, a tall, fine looking African named Kith, received them most cordially. Here a colored Methodist school had been recently established. The reception of the party and the scenes which followed form an amusing passage in Mr. Seys's journal. It will be seen that a white man was as great a curiosity there as an orang-outang in this country.

"Reader, they had rarely ever seen a member of the pale faced race at Gilihoh, some doubtless never, until they set eyes on your humble servant. The consequence you may judge. I was regularly beset, and that too with a fearless degree of curiosity far ahead of the Queahs or Gouahs. Men, women, and children crowded around me with suffocating officiousness and familiarity. They felt my skin, examined my hair, pulled up my sleeves, watched every movement, followed me from place to place, and indeed rendered their curiosity most oppressive. The boys of the school, ten in number, were the most expected. Brother Lewis had told them who it was he expected. And now that this head man had come, every little fellow must get a chance to hold his hand, over one side, another on the other, some behind, others before, walking sometimes backwards, the more readily to observe every gesture of the strange being as he moved about the premises. This coming so frequently in contact would be attended with serious consequences, where cutaneous diseases and filth are so common. But I was no new man for this country side, and so ever and anon, unperceived by them, would resort to a thorough ablution of the hands and arms, face, and head."

THE LADY THAT WAS TOO FASHIONABLE.  
Why should we speak of the fashion, in a city where it is so inconsistent. Yesterday's fashion is gone to-day, and that of to-day will be gone to-morrow.

In Paris, those who dress according to the fashion are always busy, they must not lose a moment in the day; there is the morning dress, day dress, evening dress, and concert or ball dress; and this is not all: one must have fashionable carriages and horses, fashionable liveries, and fashion is always fleeting.

Those people to whom fashion is everything are extremely unhappy when they are found wanting in the smallest particular. This way of thinking cravat is no longer in fashion; coats are not buttoned up so high as this now; this hat is not of the new shape; this color is in bad taste; and this man is completely gone by.

If you have been so unfortunate as to go without knowledge of all this, you are lost. Hide yourself quick, before any one sees you, or your reputation is gone.

Fortunately for the Parisians, they are not slaves of fashion. Men of talent think very little of it; they have other things to think about. Some austere philosophers and cynics affect to despise the follies which carry this too far.—Est modus rebus.

The following circumstance befel a lady in Paris, to whom fashion is everything. This lady was forty years old—she was not handsome—but she often wore things that made her less so.

"It is the fashion," was her favorite saying, "and cannot go wrong when one is in the fashion."

"But if the fashion is a ridiculous one?" said her friends.

"Fashion can never be ridiculous," "If it is unbecoming?" "It is no consequence."

"If fashion directed you to expose your throat?" "I would show it."

"To wear your dresses to your knee?" "I would wear them so. I would always be the fashion."

The husband of this lady, who was by no means of her way of thinking, took it into his head one day to compose